

COBBETT'S WEEKLY POLITICAL REGISTER.

VOL. 52.—No. 5.] LONDON, SATURDAY, OCT. 30, 1824. [Price 1s.

TO THE
BRITISH CATHOLIC
ASSOCIATION.

Kensington, 27th Oct. 1824.

GENTLEMEN,

I HAVE read, in the *New Times* newspaper of the 23d instant, a report of your proceedings, at the Freemasons' Tavern, in London, on the 22d instant. My surprise was not little, to find that *my name* had been, not only introduced into your discussions, but that sentiments and propositions relating to me had been made matter of anxious debate. This having, however, been the case, it cannot appear unnatural that I should address you, in a manner equally public with your proceedings, on the subject of the report. Having the pen in hand, I shall not, perhaps, confine myself to the part of the report that relates to me. The report is before the public, and on it any part of that public has a right publicly to comment.

I should have thought it necessary to make a comment on my own account ; but, the necessity is still greater to caution the *Irish people* against being deceived against being (for about the thousandth time) the dupes of pretended friends. However, more of this when I have inserted the report, which I shall do at full length that I may avoid the charge of garbling to answer my own purposes.

Yesterday a Meeting of the British Catholic Association was held at the Freemasons' Tavern, Great Queen-street.

J. Canning, Esq. having been called to the Chair—

Mr. Blount, the Secretary, proceeded to read the Minutes of the private Committee. In the course of his observations he took occasion to contradict a report which he said had got into circulation, namely, that the English Association were unwilling to co-operate with the Catholics of Ireland. Nothing could be further from the truth. It was only by seconding the efforts of their Catholic fellow-subjects in Ireland, that they could hope for final success. In the pursuit of their object, they should abstain from every thing that could be construed into an infraction of the laws. The Hon. Gentleman concluded by reading the following letter from the Hon. H. Clifford, apologizing for his absence :—

I

"London, Oct. 21, 1824.

"My Dear Sir,—As it is not my intention to attend the Meeting of the Committee this day, I must beg you to apologize for my absence, by assuring the Meeting that it is not any disinclination to co-operate to the best of my power and judgment in the attainment of the objects of the Association, nor any want of esteem of the Association itself, which induces me to deprive myself of the pleasure of meeting this day so many of my Catholic fellow-countrymen. My reason for absenting myself in this instance, is the great difficulty which I feel of being able to vote upon a particular question consistently with the principles upon which I have always thought, and still think, that Catholic affairs in this country should be conducted, and yet not oppose the wish of the Committee, as expressed in the Meeting at which I had the honour to be in the Chair yesterday. Such an opposition in this instance would be particularly painful to me, because I believe the wish of the Committee to be in unison with that of a considerable number of our Body in the northern counties, several of whom I should have had great satisfaction in meeting upon such an occasion, if I could have conciliated the vote which my personal regard for them would prompt me to give, with that opinion which I think it my duty to maintain.

"I beg you, my dear Sir, to state these sentiments to the Meeting, in order that a wrong construction may not be put upon my absence. It has been circulated in print among the Catholics of this kingdom, that, 'previous to the Meeting of June last, I protested against the proceedings of the Association, and in so doing acted with integrity and consistency; and that it was an act of injustice towards me, as well as towards the Catholic Body, to make use of my name, when it was known that I disapproved of the measures to be taken, and would not act upon them; that 'in entering this protest my

conduct was truly honourable, and it were to be wished it could be said that the introduction of my name on the Committee, under such circumstances, were as proper.'

"I beg, my dear Sir, that you will assure the Meeting, that the whole of this assertion respecting any protest, or any intended protest, made, or intended to be made, verbally or in writing, or thought of by me previous to last June, when it seems this charge was first circulated, against any measures taken, or to be taken by the Association, is totally unfounded in fact. The reason why I have taken no notice of it hitherto is, that I was ignorant of the circulation of it until the month of August last, and did not then conceive that the channel in which it was circulated had such a rank in the estimation of any of my fellow Catholics as would justify me in repelling the accusation. In this latter point the decision of the Meeting of this day, if given in unison with the wish of the Committee yesterday, and of the Gentlemen in consideration to whom that wish was framed, must make an essential difference; and it is therefore now my duty, retaining, as I shall be proud to do so long as the Association may command my services, my situation of one of your Finance Committee, to declare unequivocally to the Association, and to the Catholics of this kingdom, not only that I have never protested against 'the measures to be taken,' in this Association, a charge which, if true, would only reflect upon myself, but also, that I am firmly persuaded that the principles upon which this Association is founded, and which were fully exemplified in the proceedings of the General Meeting of last June, are in strict accordance with those which I shall always think it my duty to preserve and support to the best of my judgment and abilities.

"I am, dear Sir,

"Yours very faithfully,

"HUGH CHARLES CLIFFORD."

"Edward Blount, Esq. &c. &c."

Mr. Rosson rose to move the first Resolution. He said he had but lately come from Lancashire, where the Catholics in the different towns were forming themselves into Associations, with a view to the obtaining that civil and religious toleration from the enjoyment of which they had long been shut out. Their fellow-subjects of a different communion shewed themselves in many instances ready and willing to second their views. One of the most able and eloquent speeches he ever heard, was from a Unitarian Clergyman, who at a late meeting in Lancashire observed, that as the Catholics were shewing themselves friendly to civil liberty, it was the duty of every man, of whatever religious creed, to second their exertions. At Blackburn, where a meeting took place for the purpose of forming a Branch Association, thirty or forty Protestants who were present, were the first to come forward to the table and subscribe their money, to further the interests of their Catholic fellow-subjects. Mr. Rosson concluded by proposing the following Resolution:

"That the Secretary be requested to transmit the sum of 50*l.* referred to by the foregoing recommendation (that of a private Committee) to Joseph Bushell, Esq. Secretary to the Preston Catholic Association."

Mr. C. Butler seconded the Resolution.

The Rev. — Watkins proposed an Amendment, the object of which was, that the sum proposed should be voted directly to Mr. Andrews, Editor of a Paper called the *Truth-Teller*. He entered at some length into the merits of Mr. Andrews, his exertions in support of the Roman Catholics, and his success in refuting and unmasking the calumnies of their enemies.

Mr. Kelly seconded the amendment. He did not approve of the whole of Mr. Andrews's conduct; but still he thought his exertions were of service to the Catholic Body. As they had given up the idea of

establishing a Paper upon exclusively Catholic principles, he thought the *Truth-Teller* ought to be supported. If they had not that publication, they would have none at all.

The Rev. — Macdonald, of Birmingham, opposed the amendment. He disapproved of the measure of voting money to a person who, in his publication, had abused some of the most respectable members of the Catholic Body, and some of the most zealous supporters of their claims. By agreeing to the amendment, they would do themselves no small injury; for they would thus in effect identify themselves with the Editor of the *Truth-Teller*.

Dr. Collins said, he fully concurred in the sentiments of the Gentleman who last addressed the meeting. He had himself been abused by the individual alluded to, but that circumstance did not in the slightest degree operate on his mind. He was ready to sink all personal considerations for the public good. Whatever private grounds he might have for complaint, they would not weigh with him for a moment, if he thought the objects of the Association could be forwarded by voting the sum proposed to Mr. Andrews. If the Amendment was carried, the consequence would be that the Catholic aristocracy of England would secede from the Association, and they would remain a headless trunk. They might by such a step obtain friends in the North, but they would lose elsewhere friends of the highest importance.

Mr. Blount said, he agreed in substance with what had fallen from his Reverend Friend (Dr. Collins). The best way in his opinion would be to send the money to the Society, and with them would rest the responsibility of appropriating it as they might think most conducive to the objects of the Association. He did not come to this opinion merely from an apprehension that the aristocracy would secede from the Association. The object they had in view was to obtain civil and religious liberty, and

that object it was their duty to pursue by all such legal means as they might think conducive to it, regardless of the light in which their conduct might be viewed by any class of men.

After a few observations from Mr. Shea and Mr. Quin, the Amendment was negatived, and the original Resolution agreed to.

The following Resolution was then read from the Chair.

"That the British Catholic Association having learned from the public papers that the Irish Catholics are desirous of establishing a central communication, do embrace this first opportunity of expressing their anxious desire to meet with corresponding feelings the disposition evinced by their brethern in Ireland, and will receive with alacrity any proposition having for its object to unite all efforts for the advancement of the common cause; and that our thanks be communicated by our Secretary to the Irish Catholic Association, for its devoted zeal and successful efforts; and that he communicate with them for the purpose of ascertaining in what manner the Catholics in both parts of the kingdom may best co-operate to forward their common objects.

"That the Committee of the British Catholic Association regard with the highest satisfaction the formation of other independent Societies for effecting the common object of procuring Catholic Emancipation, and repelling calumnious charges against the Roman Catholic Religion."

The Rev. Dr. Collins said, he was desirous to take this opportunity of correcting a report which had gone abroad with respect to him. It was said that he was hostile to any association with their Catholic brethren of Ireland. Nothing could be further from the truth. In fact, it was he who first proposed this Resolution in the Committee; and no person was more desirous of entering into a union of efforts and objects. It was to the great body of the Catholics of Ireland they must princi-

pally look for success. They were the people through whom the edifice of oppression must be at length upset. The Rev. Gent. concluded by moving that the Resolution be agreed to.

Mr. Rosson seconded the motion.

Mr. Blount expressed his regret that the Catholic Peers of Ireland did not manifest a disposition to support the Irish Association; that he did not see their names enrolled either as members or subscribers.

Mr. Shea mentioned the names of one or two who subscribed, and of others who attended the meetings.

Mr. Blount expressed the pleasure he felt at the circumstance. He was in an error on the subject, and was glad he had given this opportunity of having it removed.

The Resolution was then agreed to.

Mr. Eyston rose to propose a Resolution for the formation of a Committee to propose the draft of a petition to the Legislature. Though circumstances might render it advisable not to present a petition to the House of Commons in the next Session of Parliament, as many of their most able friends would not support them unless the question was brought forward as a Cabinet measure, still he saw no reason why they should not petition the Upper House of Parliament. It was there that their hopes were frustrated, and the success that attended their application in the House of Commons rendered abortive. He saw no reason why they should not express their sense of this disappointment in firm, temperate, and respectful language. A general election was now approaching. Upon such occasions, men were influenced in the vote they gave by private feelings of friendship, or private interests. He would recommend to every Catholic to lay by all considerations of this kind at the ensuing election, and to support no candidate but him whom they knew would be friendly to the cause of civil and religious liberty. When the election was over, they might again take up their pri-

vate feelings. He had met with a passage in the history of Poland, which appeared so applicable upon the present occasion that he would read it to the meeting:—

“Sigismund Augustus, the last King of the race of Isagellan, strove to prevent all disputes which might arise between the united citizens in the kingdom of Poland. The convention, unanimously confirmed on the 16th of June 1563; in the Diet held at Wilna, contained the following clause:—‘Henceforward not only the gentry and magnates who adhere to the Catholic Church, but in general all, be they who they will, so they be but Christians, shall throughout the kingdom enjoy, and for ever retain, all the privileges, rights, and liberties belonging to the Nobles. In like manner, not only those who adhere to the Church of Rome, but all others of the rank of Knights, shall be eligible to the Senatorial and Royal dignity, if they be but Christians. No individual, so he be a Christian, shall be excluded.’ This regulation was most solemnly confirmed by the Diet held in 1568 at Grodno; and to make this law more explicit, the King added these words, ‘of whatever sect or religious profession he may be.’ At length, in the United Diet held in 1569, in Dublin, this Ordinance, which combined all the Poles of the Christian Religion into one family, was renewed and confirmed. After the decease of Sigismund II. without issue, all the Poles, assembled in the Diet held in 1573 for the election of a new Sovereign, protested that they would not choose any man for King who would not swear to the inviolable observance of the above convention. Henri de Valois, the first elective King of Poland, accordingly hesitated not to swear by Almighty God that he would maintain the rights of the Dissenters.”

He concluded by moving the following Resolution, which was agreed to, and the Committee appointed:—

“That a Select Committee be ap-

pointed to consult on the propriety, and, if deemed expedient, to prepare a draught of a petition, to be presented to the Legislature early in the next Session of Parliament.”

Mr. Weeble, after an eulogium on the talents of Mr. Cobbett, as a public writer, and his late exertions in support of the Catholics, said he was informed that gentleman had perused the first part of “Dr. Lingard’s History of England,” of which he had spoken in terms of approbation. He had not, however, yet seen the second part of that work. Mr. Cobbett, as he was informed, had it in contemplation to write a History of the Reformation, and with a view to that object, the second part of Dr. Lingard’s History might be of use. It was whispered to him that, coming as a present from the Association, it would be grateful to the feelings of an individual to whom they were so much indebted for his exertions. With that view he had drawn up a Resolution which he would submit to the meeting. The Gentleman concluded by moving a Resolution to the effect alluded to in his speech.

Mr. Sullivan seconded the Resolution.

Mr. Kelly proposed that the consideration of the subject, which he looked upon as an important one, should be postponed to their next meeting.

It was suggested to Mr. Weeble to withdraw the motion for the present, to which he expressed no objection. The motion, however, could not be said to be withdrawn without the consent of the Gentleman by whom it was seconded.

Mr. Sullivan, the seconder, expressed his determination to persevere in the motion.

The Rev. Dr. Collins said, if the motion were agreed to, it would be concluded that they had entered into a coalition with Mr. Cobbett. No person was more sensible than he was of the talents of that gentleman as a public writer. As his politics,

however, were in some respects objectionable, it must be productive of most serious inconvenience if an idea were to go abroad that the Association had entered into a coalition with him. They might express their sense of his exertions in their support by some other means, but he objected to this mode of doing it.

Mr. Charles Butler said, the powers of Mr. Cobbett, as a writer, could not be denied. He appreciated them as they deserved. The motion proposed was one of the most serious importance. After an experience of forty-four years in Catholic affairs, he had no hesitation in saying, that he never knew a proposition brought forward more likely to lead to consequences injurious to their interests. He beseeched them therefore; nay, if necessary, he would most willingly go on his knees to entreat of them not to press the motion. The motive suggested was, that Mr. Cobbett was about to write a History of the Reformation. How did they know upon what principles that history would be written; or whether, when written, it would be such as they could approve of.

Mr. Sullivan said, that as the general sense of the Meeting seemed to be in favour of having the Resolution withdrawn, he should not oppose it.

The Resolution was accordingly withdrawn.

Thanks were voted to the Chairman, the Rev. — Macdonald, and Mr. Rosson, who respectively returned thanks.

The Meeting then broke up.

Amongst the more general observations which present themselves, is, the coldness and caution of these proceedings, which form a notable contrast with the warmth and boldness of the Irish Catholics. As to Mr. CLIFFORD's letter, God save any cause from the

man that could write it. It says *nothing*, indeed: no mortal can make top or tail of it; but, it is quite sufficient to convince the enemies of the Catholics that this Association is divided in itself.

Mr. EYSTON's proposition to petition the House of Lords, and not that of Commons, because "many of their *most able friends*" would not support them, unless the measure were brought forward by the Ministers themselves," is a perfect curiosity of its kind. What need have the Catholics of those "*able friends*," if the Ministers themselves will do the thing? Pretty "*friends*!" A friend in need is the only one worthy of the name of "*friend*." I petition the Ministers for a pardon, for instance, (God forbid it, by-the-bye!) and I have some "*most able friends*" to back my petition by speech and by vote; but, they will not back it at all, unless they find the Ministers ready to grant the pardon, and indeed, not till they see the pardon actually granted! Devil take such "*able friends*," and such backing, say I.

However, the motion of Mr. EYSTON was agreed to; and so you are going to present a petition, which you declare beforehand cannot possibly be of any

use to you. Mr. EYSTON could see "*no reason*" for *not* petitioning the Lords; but what reason was there *for* doing it? A likely way, truly, to obtain one's rights, that of openly avowing that one does *not expect* to obtain them!

There were great professions of a desire to *co-operate* with the Irish Catholics; but, was this co-operating with them? Do they proceed in this manner? Their manner of proceeding is precisely the opposite of this. They clearly show, that they mean to get *full justice*; and if they go on, *events*, much sooner than petitions, will give it them. The leaders in Ireland are proceeding like men in *earnest*, men of *sense*, and men of *foresight*. They talk about *petitions* and about *parliament*; and, perhaps, they will do well to present petitions, if they choose the proper persons to present them; but, like men of sense, they *rely* upon *events*, and not upon "*able friends*," who will be ready to assist them when they *have got* what they want to get. The Irish leaders are engaged in making the case of the Irish people, in making their unparalleled oppressions *known to all the world*. They are engaged, and most successfully engaged, in making known their *strength*, and in making

known the *weakness*, which a prolongation of their oppressions must bring upon *their oppressors*. They talk of their oppressors with *indignation*, and do not propose to supplicate any part of them to listen to their plaintive cries of *disappointment*! They meet, foot to foot, the canting crew that have had the audacity to attempt to undermine them and divide them, and that have, beyond all doubt, been *employed* for the purpose. They meet them openly; they expose all their cant; they hold them up to the scorn of their country. They beat their enemies in every argument. They do not lie upon the *defensive*, like men conscious of guilt or of feebleness; but boldly assault their at once perfidious and insolent foes; and, in doing this, they are evincing a stock of knowledge and of talent that does infinite honour to their country.

If the Irish Catholics had pursued conduct like this some years ago, instead of placing their reliance on "*most able friends*" in Parliament, Ireland would not, at this day, have been in its present deplorable state. They have constantly been relying on "*able friends*," and have as constantly been deceived. I read, last year, a letter, I think it was, from Lord

GREY, and a partner to it from Mr. BROUGHAM, saying, that, if required, they would *present* the Catholic Petitions; but that, unless *altered*, they could *not support them!* What folly to suppose that *rights*, great and *important changes*, are to be produced in this way! And, it is a great and important change that is wanted, and not a little measure, to gratify the ambition, or, rather, childishness, of a few.

I now come to the part of this discussion which relates to myself. It is always pleasing to see men *grateful*; and it is still more pleasant to hear ourselves praised, especially when we hope that we deserve it. Mr. WEEBLE's speech and motion have given me, therefore, a great deal of pleasure; and I am very proud of what was said of me by the other speakers; for, as to what was said about my *objectionable politics*, and about my having *hurt the feelings* of the "*able friends*" of the Catholics, it was mere nonsense, almost unworthy of notice. But I am glad that the motion of Mr. WEEBLE was not carried; and for the reasons that I shall now state.

It was proposed to present Dr. LINGARD's History to me, in order to *assist* me in writing my

intended "*Tract*" on the *Reformation*. Mr. BUTLER asked, "How do we know what *sort* of *Tract* that may be?" Very true; and I have in me much more of the character of the *Cat* than of the *Dog*, in this respect. The servile Dog will fly at *any thing* that his master *sets him on upon*. The Cat, though all vigilance and courage and perseverance in the watching and pursuing and destroying of mischievous animals, will not wag an inch, if you attempt to set *him on upon them*. Put him down at a rat-hole, and he goes away from it directly. *Carry him to a rat*, and *toss him down at it*, and he goes off, leaving you to kill the rat yourself.

Thus it is with me: I am not to be *hallooed on upon* anybody: I must be left to pursue my own course: I must do what I do from a taste for doing it, and not for the sake of pleasing anybody: in short, I must act from the *dictates of my own mind*: I always have done this, and to it is to be ascribed that strength and originality which have, in so many cases, distinguished my writings.

Then, again, as to Dr. LINGARD's History, though I think it, as far as I have read, an excellent work, far superior to HUME, I must see the *end* of it before I

speak of it in a very confident manner. I lament that the Doctor, like the other historians, has not informed us of the *prices* of *labour* and of *food* in the several reigns. This is a matter in which we are much more interested than in the intrigues of courts, battles, and negotiations. If, for instance, a history of the *present day* were to give us the boastings about *Waterloo*, about our "*twice conquering France*," about the "*increase of population*," and about the "*Quarter's Revenue*," and wind up with an extract from Mr. FREDERICK ROBINSON'S last year's PROSPERITY - SPEECH: if a history of the present day were to treat posterity to this, and say nothing about the English and Scotch *paupers*, and the Irish starvers; were to say nothing about Englishmen being harnessed, like horses, to draw gravel on the roads; were, in short, to suppress all that even the Reports to the Parliament tell us of the *manure-eating* in Ireland, and of the almost equally degraded state of the labourers in England; if posterity were to get this as *history* of England in the reign of George the Fourth, what a lying history it would be! One page at the end of each reign, telling us what men got for their work, and

what they paid for their food' would have been better calculated than all the rest of the history, to make us judge correctly of the goodness or badness of the Government.

I was disappointed, too, in another respect. The Doctor and Hume and most others, are free enough in speaking of the greediness and rapacity of the COURTIERs of the "Reformation." But, surely, those "courtiers" had names. An Abbey and its estates were given to one; a Priory and its estates to another; an Hospital and its estates to a third. Now, there must be somewhere a *list* of these abbeys, and the rest. There must also be an account of the *persons* to whom they were granted. Now, why did not the Doctor give us these *lists* of property and of *persons*? He, like other historians, calls those who got the grants *rapacious plunderers*; but, why not tell us *who they were*? The fact is, that the plunder of the "rapacious courtiers" is still in the hands, in many cases, *of their descendants*! And why should they not be *known*?—N. B. I shall be obliged to any Correspondent who will tell me what books I shall *find those lists in*.

I have read the Doctor's his-

tory to the end of the reign of the "VIRGIN Queen." But, before I buy the work, I must see how the Doctor treats that pretty affair, called the "*glorious Revolution*;" how he speaks of the bringing over of *Dutch troops*; how he speaks of the base times, when "*Marshal Schomburg*" was a great fellow here. I must hear the Doctor's account of the *Crownlands*, heaped upon the *Bentincks* (foreigners), and must hear his account of the pretty little rewards that the *Cavendishes* and others got for the part they acted in bringing over the Dutch King and his army. The Duke of Devonshire said, in the House of Lords, the Session before last, that *he owned the tithes of twenty parishes in Ireland*. Now, every one to his taste; but, if the Doctor do not tell me *when, how, and for what* this Duke's ancestors got these tithes, I would not give a straw for his history. These are the things of which the people want to be informed. These are practical matters, that come home to us all. If the Doctor had written a history of this sort, his book would soon have been read throughout the kingdom.

When the Doctor comes to the case of LORD RUSSELL, who was executed in the reign of *Charles*

the Second, he will, before he falls into the old strain of praising this Lord to the skies, and of condemning the King and his brother, do well to read BULSTRODE'S "*Argument against RUSSELL*." I think it was BULSTRODE. I met with an old folio book, in a house at the foot of the Alleghany mountains, containing an account of *State Trials*, about the time of "*old glorious*." Amongst the rest, there was an account of *Russell's trial*, and to it was subjoined a legal and historical account, by BULSTRODE, which left me fully convinced, that Russell was guilty of the crime laid to his charge, and that, besides, he acted, at last, a most insincere, shuffling and unmanly part.—N. B. Some reader will, perhaps, know the title of this old book, and will have the goodness to let me know it. The same book contained an account of the *hanging* of a *printer*, of the name of ALDER, (I think it was) by the *liberty-loving Whigs*, for having in his house (not publishing) a pamphlet, maintaining the *right of King James* to the throne!

I shall see how the Doctor treats of these matters; what he says of the creating of our great curse, the Debt, and of the *motives* for creating it; what he says

of old lying BURNET and his books; what he says of the "*Bill of Rights*," and of the manner in which the Whigs adhered to it; what he says of the *Act of Settlement*, and of the way in which it has been obeyed by Pitt and his successors; what he says of that pretty thing, called the *Riot-Act*; and, not to mention more at present, what he says of that famous Whig-Parliament, who, having been chosen for *three years*, made themselves a Parliament for *seven years*. The Doctor, like others, may tell us, that this was *necessary* to preserve the throne to the House of Brunswick; but, then, I hope he will tell us *whence the necessity arose*; and, if it arose out of the people's liking the old family best, *why* it was that they liked it best.

I hope we shall have a full and true history of the *seat-selling*. In one of the reports (not that of the *New Times*), I see that Dr. COLLINS is very much afraid, that, if you form "*a coalition*" with me, you will be taken for "*radicals*." Oh! horrible! And this brings me to speak of this "*objection to my politics*."

Gentlemen, be you well assured, that a seat-dealer, Protestant or Catholic, would see the whole of the six millions of Catholics

roasted before a slow fire, rather than give up a single seat. And yet, good God! can any *real change* in your affairs be expected without such events as would demolish the whole of that infamous traffic? If a French army were at Shooter's-hill, I would say, give us a constitutional reform of Parliament *before I march*.

Dr. COLLINS is, I presume, a very worthy man; and I know Mr. BUTLER to be such, from the reports of many of my friends who know him well. But, when Mr. BUTLER was saying, that he had for *forty-four years* attended Catholic Meetings, and never before heard there any proposition so *full of danger* as that of Mr. WEEBLE, which he said, would cause it to be believed, that the Catholics had *formed a coalition* with me; when Mr. BUTLER was saying this, I wonder that it did not strike him, that a body who had been *forty-four years* at work without the smallest success as to the obtaining of any real relief, and who saw the people of Ireland worse off and more hardly treated than ever, being now subject, in many cases, to transportation for seven years, without Trial by Jury; when Mr. BUTLER was speaking of the *forty-four years*, and had the present

horrible state of Ireland in his eye, I wonder that it did not strike him, that there was little danger of *losing* any thing by *any coalition*, however new and how ever extraordinary.

In most cases, Gentlemen, there are *two ways* of doing a thing, and so there were here. The objection to the motion of Mr. WEEBLE might have been founded on a possibility, that any thing which would indicate a coalition, might not be *quite agreeable to me*. Nobody seems to have thought of this. One gentleman, in another report that I have seen, objected to Mr. WEEBLE's motion, on the ground that Dr. LINGARD might *not like* to have his history presented *to me*. The devil! But, no one seems to have thought, that I, a Protestant of the Church of England, born in it, baptized in it, confirmed in it, married in it, with a pretty large family of children all strictly brought up in the same Church; nobody seems to have thought, that *I could possibly* have any objection to this "coalition."

But, Gentlemen, would it have been a *coalition with me* merely? The idea is not a very bright one: it was nonsense to talk of a *coalition* at all: there was no such thing proposed, or under-

stood, by Mr. WEEBLE. But, if there had, was it a coalition *with me* only? No: but with a very considerable portion of the most intelligent, most active, and most virtuous part of the *people of England*. You talk of your "*able friends*," whom I have attacked and made smart at different times; and, doubtless, Mr. BUTLER might allude to, amongst the rest, "*able*" Mr. GRATTAN, who was so *able* a friend to the Catholics, that they once gave him a pretty *large sum of money*, and who, the moment he was in power, repaid them by inventing and *drawing up* the first *sunset and sunrise act*! What was "*able*" GRATTAN? Who, in *England*, cared a straw about him? Who knew him? Who ever listened to his bombastical speeches? What single Englishman *did he*, or could he *possibly*, ever make a friend to the Catholic cause? And, as to the other "*most able friends*," who are they? Is there a man in all England, a Protestant, to be really reconciled to the Catholics by Mr. PLUNKET, or Sir JOHN NEWPORT, or Lord WELLESLEY, or any of the rest of them? Why, the people of England laugh at the *speeches* and *motions* about "CATHOLIC EMANCIPATION." But, they listen *to me*: they see

that there is some sense in putting down a Church (as it is called) that has no congregation, and that costs *them* many millions a year! The people understand me: they have not to *guess* at my meaning: they do not wonder what *I would be at*. They see it clearly; they *reason* upon my propositions; they discuss the matter amongst them; and, when they do this coolly, they seldom fail to come to a just conclusion: no people are, perhaps, more easily duped when they have not time for thought; but, when they have, they seldom fail to reason correctly, and their inherent *love of justice* may always be depended on.

In how many instances have I set them to reasoning! In how many instances has the whole country, government and all, come, at last, to put forward opinions, which, when first broached by me, were bawled out against as *madness*! And, is it supposed, that what I have set on foot as to the *Orange Church*, will not, at last, if I persevere, share the same honour? It was not, therefore, a *coalition with me*; but, with a large body of sensible men who think with me, and whose influence has a prodigious effect on the community at large.

In this war of politics I am

both *guide* and *pioneer*: I show the way, and break the ground. The rest follow at a *great distance*, sometimes; but, they *do follow*. Who will Dr. COLLINS, or Mr. BUTLER, point out, amongst their "*able friends*," that can get only ten of the English people to follow him, or to listen to him, upon the subject of Ireland? Who will they point out capable of getting any newspaper to put forth one line in behalf of the ill-treated Irish? *I get many newspapers to do this!* And, Mr. O'CONNELL is a little in error in supposing that the English press is so cold on the subject as he described it to be. The REGISTER puts forward subjects: they strike from their novelty, or from the *new light* in which they are placed: they set people to discussing: and this discussing shows itself, sooner or later, in *print*. Thus it is with regard to the *Orange Church*. People who never once thought of the matter in their lives until now, now talk about it, discuss the question, and it becomes familiar to their ears. Would the people of England ever have been thus disposed, had it not been for me? The "*able friends*" might have speechified and shuffled to the end of their days, without producing, in favour

of the Irish people, that impression which I have produced within this present year; and this is a truth that every man *feels*; the whole kingdom knows it well. What a sensible, and particularly what a *decent*, thing was it, then, for one of your members to suggest, that Dr. LINGARD might *not like* that you should present his work *to me*!

However, the fact is, Gentlemen, that *you* do not appear to have at all the same views that I have, and that I hope the Catholic Association in Ireland has. My wish is to see the *Irish people* well off. To see them really free, and to see them *well fed and well clothed*. Mine are very *gross* politics and religion, perhaps; but, I confess that they do chiefly relate to the taking care of the *body*: the souls I leave to those who have the particular care of them. Now, your politics and religion seem to be of so very *refined* a nature, so wholly abstracted from all *matter*, as to leave the poor, suffering, insulted *people* of Ireland wholly out of the question. I put down in *black and white* what I am driving at. I *ask plainly* for what I want to get for the Irish people. I do not leave people to *wonder* what I want. I wish you would do this:

I wish you, in your forthcoming petition, would tell us, in plain and precise words, *what it is* that you want, and what would *content you*. Then we should know what we were at: at present we know scarcely any thing of your real views.

But, the fact is, that there are *Catholic boroughmongers*: these are closely connected with your "*able friends*:" they are one body, indeed. These "*able friends*" will not go a step beyond what the Catholic seat-jobber approves of: that seat-jobber would, coming from mass, see the whole Irish people drop dead before him with hunger or disease, rather than give up a seat; and he must see clearly, that no seat could he have to traffic in, if those measures were adopted which are necessary to make the Irish people free and happy. In short, the "*able friends*" co-operate, not with the Catholics, but with the Catholic seat-sellers; and this is so manifest, that you, Gentlemen, must be blind not to perceive it. Mr. BLOUNT expressed his regret, that the Catholic Irish *Peers* did *not attend the meetings of the Association*. The answer he received was, in fact, no answer at all. And, where are the *English Catholic Peers*? Why, where they always

will be, in such cases, *away from* the meetings. Why was not the Duke of *Norfolk* at this meeting? Need I ask the question? I read, some months ago, of his being at the *laying of the foundation of a new Protestant Church*.

What does all this show, then? Why, that the Irish people have no *real friends*, though, doubtless, "most *able* ones," amongst the classes that I have been speaking of, and that you are so horribly afraid of offending, by doing an act, which some insignificant fool might tell you was forming a coalition with me. The Irish Association, and the Irish people, if they do not wish to be duped again, must place their reliance on the power of *events*, events which *must* come sooner or later, and which *may* come in a very short time. The enemy of their enemies, be he who he may, must be *their friend*. They will never find friends amongst the *friends of their enemies*. The leaders of the Irish Catholics are pursuing the right course. They are *making known* to the whole world the oppressions and the miseries of their country. They are speaking with *indignation* of the conduct of their foes; they defend their religion against all its motley mob of *trading sects*; and they tell their

foes in pretty plain terms, that they will seek redress by any and by every means that it may please God to put in their way. I differ from the *Morning Chronicle* as to the *policy* of the Irish leaders, in making a general sweep at the Protestant sects. All the sects have attacked, and daily attack them. How are they to defend their religion, except by *comparison*. What! they are to be called superstitious and idolatrous, and they are not to show the fooleries and the knaveries of their assailants! *Wait*, indeed, for *events* they must; but, in the meanwhile, they are not to suffer their religion to be calumniated with impunity.

This Letter, Gentlemen, is much longer already than I intended it to be; but I must, in conclusion, notice what was said about my intention to write "*a History of the Reformation*." The case is this: I, some time ago, in a Letter to *one of the Lord Johns*, said that I had long thought, that the event, called the "*Reformation*," was the *most unfortunate event that England ever knew*; and, at the same time, I just gave an outline of my reasons for so thinking. Short as the passage was, it made the *sects* prick up their long ears, and some of them began to gabble away in

that jargon which is all their own. Upon perceiving this, I said, that, when I *had leisure*, I would, in a *little tract*, make good my opinion. This has excited a great deal of curiosity in the public, which curiosity I mean to gratify by publishing, *once a month*, a Pamphlet, price 3*d.* until I have done the job, which will be in about *ten Numbers*. The Title will be this: "The evils of the PROTESTANT " 'REFORMATION' in England and " Ireland, showing how it has injured and degraded the People " in both countries.—Addressed " to the Scholars of the 'National " Schools,' being nice and useful " reading for them, and calculated " to induce them so to act as no " longer to be exposed to being " harnessed to draw gravel on the " highways, in England, nor to " eat manure in Ireland."

Of these Numbers I shall, at the outset, print *ten thousand copies*. The retail price will be 3*d.* There will be the usual allowance to the trade; and, if a hundred, or more, be taken, the price will be 2*d.* Whatever my matter may be, I am certainly the *cheapest* bookmaker that ever lived in any age or any country. The first Number will be out on the 29th of November.

I would publish the first Num-

ber next week, and would publish another the week after, and so on; but the LORD CHARLESSES, in their wisdom, have made a "law" to prevent any pamphlet, under the price of *sixpence*, to be published oftener *than once a month*; and, as a further proof of their wisdom, they have ordained, that all such monthly pamphlets shall come out within *two days* of the last day of each month! However, this will do me and my scholars no harm. There will be time for us to "mark, learn, and inwardly digest" the feats of the "*Reformation*." Any one may have the whole of my "*History*" for about half-a-crown; and, I do assure you, Gentlemen, that I shall have no sort of objection to your, or any body else, presenting a copy of it to Dr. LINGARD, whose laborious work, able and good as I think it (as far as I have read), will never, until the last page shall have been destroyed by the hand of time, produce a thousandth part of the *effect* that mine will produce in the space of three years.

I am, Gentlemen,
Your most humble and
Most obedient Servant,
WM. COBBETT.

COBBETT-FARMING.

IN the Register before the last, I gave an account of Mr. PALMER'S Crops of Swedish Turnips in Herefordshire. The following article, taken from the GLASGOW CHRONICLE of the 23d instant, will show what has, in one case, at any rate, been done in SCOTLAND.

"Mr. Alexander Dennistoun, has a fine field of Swedish turnips on his ground in the parish of Cathcart, cultivated in the way practised and recommended by Mr. COBBETT. He selected a field containing about three acres of an excellent dry, light, free soil, bottomed on whinstone. He broke ground at Martinmas, then ploughed it across with a common iron plough, drawn by four horses; next up and down; and afterwards formed his drills at two bunts, four feet asunder. The seed was sown on the 6th April, one part in a field near Mr. Dennistoun's house, and another in a place farther up the Cart, beside Wilkie's-lin. They were transplanted, and placed exactly a foot distant, about the middle of June, at the time of the severe drought. The ridges were afterwards pared and set up in the usual form. About a month ago, the field had a fine and highly interesting appearance. The shaws were strong and vigorous, rose to a great height, and completely covered the soil. The field has been examined by the lovers of agriculture from a considerable distance, and all who have seen it have been deeply interested with the sight. 'I didna think it possible to raise sic neeps,' said an

"old farmer, 'and I belive nane in the parish ever saw the shaws shaking hands wi' drills four feet frae ither.' Sir John Maxwell, Mr. Maxwell, Mr. Stewart of Williamwood, and several other intelligent agriculturists, have expressed their astonishment at the bulk of the crop, and their approbation of the plan on which they have been cultivated. Yesterday forenoon, six turnips were pulled in succession from a drill chosen at random, and they weighed on an average eight pounds, tops and roots. There will be 12,000 plants on the acre, yielding a produce of forty tons, tops and roots included. Three taken from this field may be seen in our Office. They weigh, washed and without the tops, twenty-nine pounds six ounces."

This is certainly the finest crop that I ever heard of. The bulbs will get much heavier than they were on the 23d instant, and the tops will not diminish in weight till some time hence. There will be about thirty-five tons of bulbs per statute acre; and, in any part of the island, they are worth, on the ground, a pound sterling a ton; and, mind, they will have been, in the whole, but six months, at most, upon the ground.

The transplanting is, on every account, the best method. You have two months longer to prepare your ground in. Besides, by transplanting, you may have your crop come after vetches, after a crop of early cabbages, after a first cut of clover, after grazing all the prime of the grass of a piece of land, after a crop of white clover seed; for, provided the ground be good and well manured, there

does not require such *fine tilth* for the *plants* as for the *seeds*. Then, you are by no means *sure* that the seeds will give you plants; and, if they do, you are still less sure, that these plants will *stand*. If they do stand, seldom, or never, do they stand in such a way as to leave *no spaces too wide* between the plants; so that you are not sure of having your *right number of plants*. And, as to the *expense*, the transplanting is the cheapest method beyond all *comparison*.

Mr. DENNISTOUN transplanted in a time of *severe drought*! Mr. DENNISTOUN is a "*true believer*." This transplanting in *dry weather*, even in *preference* to wet, is a discovery *wholly my own*. No one ever dreamed of such a thing, till I put it forth in my little work. The sowing and planting at *wide distances*, I learnt from Mr. TULL, the real father of the drill-husbandry, and the great teacher of the science of husbandry. But, Mr. TULL had no idea of *transplanting*. Swedish turnips were, in his time, wholly unknown, and the other turnips are very watery things, and hardly fit for transplanting. Mr. TULL even expresses the *impracticability* of transplanting; and, which is very curious, says, as an objection to it, that you must *wait for moist weather* to do it in! The *transplanting in dry weather* is a great discovery, and should be borne in mind by all farmers and gardeners.

Well, now, can any one look at this prodigious crop of such valuable roots, without admiration, and a desire to have the like? Suppose an ox to eat a hundred weight a day for six months. That will make him a *fat ox* from being a lean one. Each acre will then

fat *four oxen*; and Mr. DENNISTOUN, who, without this crop, might not have been able to fat a single ox, may have *twelve oxen* in his stall this year. Think, then, of the *manure*, which, during six months, comes from twelve oxen! Think of the constant improvement of a farm where there are every year some acres of such roots!

I am very much pleased with the circumstance, that the proprietor of the GLASGOW CHRONICLE has placed some of these "*neeps*" in his *Office* to be seen. This is a mark of *public spirit*, of which we see but too few instances. This paper, too, has generally been my political enemy. The three turnips that are at the Office must be a *sight* to behold. Each weighs, you see, *nine pounds and three quarters*, washed and without tops. Each must be about the bulk of a *quartern loaf*, and solid as oak-wood. The thing is admirable altogether, and Mr. DENNISTOUN deserves the thanks of the whole country.

I wonder whether the FARMERS' JOURNAL will *insert this Glasgow article*! When my book first appeared, the Editor of that paper was applied to by a correspondent for information, as to whether the Editor thought that my plan was a good one. The answer of this teacher of English farmers was something like this: "We know enough of Cobbett to advise our correspondent *not to believe what he says*." Now, did not the reptile who wrote this deserve to have the book, binding and all, crammed down his lying throat?

The book, in which this farming is taught, is my "*Year's Re-*

sidence in America," price 5s. It will be said, that I want to *sell my book*: To be sure I do. Who makes a book without a desire to sell it? But, I want also to *improve the farming of the country*; and, what improvement equal to this was ever introduced *at once*, and by one man. Besides, my book is the *cheapest* that ever was sold in England. I never attempt to extort upon the public. I have some (though not many) copies of Mr. TULL's work, price 13s. 6d. If any man wishes to be thoroughly instructed in the *principles* of vegetation, he ought to have this book.

I cannot conclude this article without expressing a wish, that, if not very inconvenient, Mr. DENNISTOUN would send me a couple of the largest of his "*neeps*," to be placed in my Office in Fleet-street. If sent in a box, *by the mail-coach*, I shall not grudge the expense of carriage. This would be very pleasing to me, and I hope the that the request will not be thought unreasonable.

Let me here notify to my friends all over the country, that all *letters* and *newspapers*, which they send to me, ought to be sent to 183, *Fleet-street*. The letters, if sent to Kensington, cost 3d. in addition to the London postage; and the newspapers, which cost *nothing*, if sent to London, cost a *penny*, if sent to Kensington. There is no reason for my giving this money to the **THING** that will not let me turn my fat into soap and candles. Having given this notification several times, and having also said, that I would receive neither letters nor papers directed to Kensington, I have *refused hundreds of both*. I say

this at present, because the *Glasgow paper*, above quoted from, would assuredly never have been seen by me, if, by mere accident, a servant in my absence and that of the rest of the family, had not taken it in. If it had gone to 183, *Fleet-street*, I should have been sure to see it. Suppose there to come only *one* letter and *one* paper a day: here are 5l. 4s. a year, given to the **THING** of the Lord Charleses. And, what should I give it *for*? I will not give it; and I again request all those who direct to me, to direct to 183, *Fleet-street, London*.

WM. COBBETT.

YELLOW FEVER.

The following article, which I take from the London papers, has given me singular pleasure, and I will presently tell the reader *why*.

" *Experiments relative to Yellow Fever, performed by M. Guyon, at Fort Royal, Martinique.*

" 1. June 18th, 1822, he took the shirt of a soldier affected with the yellow fever, which was completely soaked (*tout imbibée*) in the sweat of the patient, put it on immediately, and wore it for 24 hours. At the same time he was inoculated in both arms, by M. Cuppe, Surgeon of Marines, with the yellow matter, from blisters in a state of suppuration.

" 2. June 30. M. Guyon drank a small glass, holding about two

“ ounces, of the *black vomit*; and
 “ afterwards, having rubbed both
 “ arms with the same matter, was
 “ inoculated with it by M. Cuppe.

“ 3. July 1st. A patient having
 “ died of the yellow fever, on the
 “ fifth day of the disease, M. Guy-
 “ on put on his shirt, impregnated
 “ with black matter still warm, and
 “ immediately went into the bed
 “ of the deceased, which was soil-
 “ ed. He remained six hours and
 “ a half, sweated, and slept in it,
 “ in presence of many witnesses.

“ 4. July 2. The patient who
 “ had afforded the opportunity of
 “ making the first experiment hav-
 “ ing died, his body was opened.
 “ The stomach contained a pretty
 “ large quantity of black matter,
 “ of a bloody appearance; and
 “ the internal membrane was red
 “ and inflamed. M. Guyon was
 “ again inoculated in both arms
 “ with this matter, and the punc-
 “ tures were covered with portions
 “ of the diseased's stomach. The
 “ applications were removed 24
 “ hours after; the inoculated parts
 “ were inflamed and painful, and
 “ the auxiliary glands somewhat
 “ tumefied.

“ M. Guyon enjoyed uninter-
 “ rupted health during the per-
 “ formance of these experiments,
 “ which took place before nume-
 “ rous witnesses, and the authenti-
 “ city of which is guaranteed by
 “ the signature of M. Donzelot,
 “ Lieutenant-General and Go-
 “ vernor.—*Revue Medicale.*”

When I published a paper in Philadelphia, we had this fever twice. The theory of the Americans was, that it was **CONTAGIOUS**, and that it was *brought into the country from the West Indies*. The reasons against this

opinion, the proofs against it, were as clear as daylight; and, I contended for the *truth*, and set my pen against the humbug, and I did this, not for the purpose of *fixing the disease upon the climate of America*; but, for the really humane purpose of inducing people *to attend upon the sick*, and not to *fly from them and leave them to perish*, which they did, even from *parents and children*, to a most disgraceful degree. Nevertheless, I was called a d—d Englishman, and an enemy of the country; and I verily believe, that, had my enemies not been scattered by their fears of sickness, I should have been tarred and feathered at the least. Not at all dismayed by abuse and menaces, I proceeded in my own way, and, amongst other things, I related a story that had, at last, made me *change my opinion*. I gave notice of this *change* a few days before I published my promised account of my conversion; and there was great curiosity to learn it. My story, in substance was, that I had lately been in the country, where I had received undoubted proof, that a Mulatto girl, brought by a Frenchman from the West Indies in “the *family way*,” had communicated the complaint to all the farmers and labourers daughters within many miles of her residence; and, as this fact was undoubted, I could no longer doubt that the Yellow Fever might come from the Havannah in deal boxes of sugar, and kill the Americans, while it affected not the crew of the ship in which the boxes came. This story excited a degree of rage against me that I should in vain attempt to describe. How

ever, I soon after had the Yellow Fever myself, and my enemies consoled themselves with the hope that I should *die*. They were disappointed; and by the time that I got about again, we forgot our quarrels, and were all as good friends as ever.

Monsieur GUYON has settled the point; and a point of great importance it is; for, if people believe the disease to be *contagious*, the sick will be in many cases abandoned to their fate, and then their death is certain. There were most horrible instances of this abandonment in America. A tradesman, who had, like a kind husband and father, sent his wife and children to a relation's in the country, who was a farmer, remained in town himself until taken ill with the fever. He was then taken, in a cart, to his family. The cart was not suffered to enter the yard, or approach the house. The poor man got out of it, and was going on towards the house. He was called out to not to approach; and, at last, a gun was brought, and he was threatened with *being shot*, if he did not go away! He crept into an out-house, where he soon expired, without a soul going near him! Was it not, then, a duty to endeavour to put a stop to this selfishness and barbarity, arising solely from the fear of contagion? M. GUYON has settled the question, and mankind is greatly indebted to him.

COTTON LORDS,

AND

WHAT'S WATT.

THE following Letter, which I take from the Manchester Ga-

zette, will speak for itself, and I am sure my readers will heartily thank me for laying it before them. I have seldom read any thing that gave me more pleasure.

Monument to Mr. James Watt.

SIR,—I take the liberty to request of you some information relative to the Subscription in this town towards Mr. Watts's Monument. Several weeks ago the Manchester papers (one of them at least), gave a most miserable list of contributions, few in number, and beggarly in amount. It was felt by the projectors of the scheme, that, in publishing such a list, as the result of a public meeting and high sounding resolutions in this great steam-bloated district, they were making a very laughable exhibition; and, accordingly, the public were informed, that *it was hoped* a greatly increased list would shortly appear. But, to the utter confusion of all lovers of Mr. WATT's memory; to the dismay and disgust of all who looked for gratitude in the "cotton-fuz people" generally towards the maker of their fortunes; here we are, after weeks and weeks of that "hope deferred which maketh the heart sick," taunted and jeered by CORBETT and his disciples, and ashamed to answer when they triumphantly ask us—"WHAT'S WATT?" For, if he was that which we have described him to be, what can be said of us, who, having "entered into his labours," will not club down our sixpences to build him a monument? The disgrace, Sir, is too great to be borne. Where are the Committee? What are they about? Two or three M.P.'s, and nearly a score of SQUIRES, all of them people

who have been, not indeed "lifted from the dunghill," but who have really been elevated from a very low to a very high scale in that portion of society, which is to be measured or estimated only by the standard of pounds, shillings, and pence;—all these illustrious personages, delegated and associated to form a central point for public gratitude and liberality;—volumes of speeches made, and columns of resolutions passed, ascribing to Mr. WATT and his inventions results the most astonishing and miraculous;—holding him forth not merely as the inventor of machines for multiplying cotton twist and calicos, but as "the greatest of all benefactors to the human race;"—describing his inventions as the mighty power which towed the vessel of state through the storms of the five-and-twenty years' war;"—and which mighty power, instead of resting after such tremendous labour, instead of sinking into a state of quiescence after taking its part in the wholesale slaughter of the Continent, immediately, on the restoration of peace, put forth its gigantic energies (rather inconsistently, however) to replenish the desolated earth, by "calling into existence hundreds of thousands of human beings:"—why, Sir, only think of all this apparatus of associating, and resolving, and speechifying; think of the labour which must have been employed in concocting such speeches as that of Mr. POPULATION PHILLIPS; think of all this, Sir, and then say whether I am not right in enquiring for the harvest of such a seed-time. Is it not monstrous, Sir, that after all this, not enough of money should be raised here to pay for

a decent cast-iron statue of the great mechanic?

However, Sir, complaint is useless. The wisest plan for us is, to do the best we can with the money we *have* raised. Sent to the London Committee, it would be but a bottle emptied into the Thames—(not, however, if other parts of the country have gone as lethargically to work as ours, which, let us, even against appearances, hope, is not the case.) I propose, therefore, that the total amount of the Manchester fund, (will it reach 100l.?) be expended in the erection of a monument to Mr. WATT *in this town*. Situation can be talked of afterwards. With our means the monument *must* be on a scale unworthy of its great object; but that will be reproachful only to those who have refused to come forward with their aid of the fund. If it shall be agreed by the Committee to dispose of the money as now suggested, there is a Sculptor with a design ready to submit for their approbation. Having been favoured with a sight of this design, I can oblige your readers with a slight description of it.

The great mechanic is in a sitting posture, looking very intently on a model which he holds in his hand, and which represents his machine for multiplying copies of statuary. The artist's intention in this part of his design is not to represent that machine as the chief work of Mr. WATT; but he thinks it appropriately emblematical of the great, the crowning merit of the steam-engine, namely, its power of "calling hundreds of thousands of human beings into existence:" and there is certainly something beautifully congruous

in the man whose active years had been devoted to the perfecting of a machine which creates myriads of living men and women: there is something exquisitely consistent in this great genius spending his last days upon an invention which should multiply and perpetuate the likenesses, in brass or marble, of those whom, *though he "called them into existence,"* he could not keep from dying! The pedestal of the statue is divided into five compartments, the emblems on which are as follows. I copy from my friend's drawing: how he will manage to make sculpture represent all the objects, is his concern, not mine:—

1. THE FIRST compartment gives a five o'clock in the morning scene in winter; the ground covered with snow, and the moon shining very bright. To the left, through an open door, you see the interior of a most wretched hovel. On a miserable bed, a man, apparently half dead, is raised on his elbow in the attitude of sitting up to cough. At the foot of the bed are seen the heads of *two* young children, who are lying at antipodes with the man. The mother is just outside the door, dragging along a poor little girl, half naked, through the snow towards a great factory which is sending forth its black volumes of smoke on the right.

2.—IN THE SECOND the time is noon; the factory is "loosing" at dinner hour. A mass of men and women, boys and girls, are turned out; lean, pale, ragged, and cadaverous. A well dressed gentleman and lady have quitted the causeway, to pass in quietness, but the mob appear to be hooting and abusing them. The *en-bon-point*

of many of the young girls is such, that a charitable-minded stranger would conclude marriages to be very early in these parts.

3.—NIGHT. A view of the interior of one of the rooms at the factory.—The wheels and cogs and pinions beautifully bright, but the countenances of the people bearing witness to the dreadful exhaustion of fifteen hours' labour in a West Indian atmosphere. The little girl whom we saw dragged to work in the morning, is caught by the arm in one of the straps, which seems nearly to have severed it from the body. This, I am told, is no uncommon scene. A witness stated, in the Lord's Committee, that "the children often grow sleepy before night, dose over their wheels, and get caught in the straps."

4.—THE FOURTH compartment I hardly know how to describe. The design seems to be an attempt to embody one of Mr. CORBETT'S ideas. A negro wench is standing, half naked, under a tree, her looks full of rage and despair, and holding in each hand a fragment of her Sunday gown, which she had been about to wash, but which, being made of nice printed calico, "fit for hot countries," had "*dissolved at the sight of the washing-tub.*"

5. THE FIFTH compartment is to stand out in *bolder relief* than the rest. The factory is seen far away to the left. To the right a splendid mansion. The centre object is a dashing open carriage, exhibiting "the greatest cotton-spinner in England," who is being driven home along a fine Macadamized road, the sides of which are lined with poor shat-

tered-looking paupers, (his journeymen, perhaps, till they spun their strength away), cracking stones into small particles to keep the road smooth. The *arms* on the carriage are two tablets, the one bearing a pair of decaying human lungs, and the other an overflowing bag of gold. The *crest* is a smoking factory chimney.

There are, Sir, many smaller devices about the Sculptor's design; but these which I have mentioned may serve to show in what way he has endeavoured to represent the effects of the system which Mr. WATT's inventions have established amongst us. I trust that the Committee will call a meeting shortly to consider the suggestions here made. I know it may be objected that there are not funds sufficient to execute so large a design as that which I have attempted to describe. But, no, Sir; let it never be said that we were set fast for want of money to accomplish such an object. What! here, where factories may be counted by hundreds, and the wealth of their owners by tens of thousands; here, on the very theatre of the steam-engine's triumphs; here, in the midst of the myriads whom it has "called into existence;" what! Sir; shall it be said that, here, the "cotton-fuz" which destroys the lungs of the journeymen, has so far debased the souls of the masters, that they will not give a guinea each to set up a decent image of the great man of steam? No, Sir! it cannot be. A meeting must be called; some addition to the funds having first been made; and in that case I engage that the design of my ingenious friend shall be

submitted for the Committee's and the public's approbation.

I am, Sir,

Your obedient Servant,
TIMOTHEUS.

P. S.—This letter was written before the occurrence of the dreadful catastrophe, in Salford. Eighteen human beings, chiefly females at the most interesting period of their lives; eighteen persons, chiefly young women, crushed out of existence in a moment by the falling of the cast-iron floors of a factory! This horrid affair belongs to my subject. The system which puts immense numbers of human beings into these great heated prisons, does, necessarily, make the masters indifferent about the lives of those who are under them. It is impossible that the man with whom it is a matter of calculation—"how much labour will these poor creatures suffer me to squeeze out of their bodies in this deadly atmosphere of steam and cotton-flyings,"—should, in constructing the jail where they are to toil, have any of those nice sensibilities about the value of human life, which belong to every human creature undebased by habits of slave-driving. To be sure, if a man builds a factory insecurely, and it tumbles down, he is tremendously a loser; but this is only interest overshooting its mark. I disclaim any thing like an accusation of Mr. GOUGH; but it is before the public, that the arches or beams which supported his floor had to bear a greater weight than common, and that they were not made of more than common strength. Here we behold the saving of expense, and with this fact before us, and with

the accident before us, an inquest in which nothing is enquired into; are we not justified in expressing our indignation at what you, Sir, have well called a "nice balancing of probabilities," to save some paltry scores of pounds, in a building which is to contain, for fifteen hours out of the four-and-twenty, some hundreds of our fellow-creatures?

THE VERY BEST
SERMON I EVER READ.

THE following extract from a Sermon very lately preached by an Irish Catholic Priest, in a remote parish of the Province of Connaught, furnishes a novel specimen of religious liberality, not unworthy of the days of O'Leary.

"We have all (said the Rev. Mr. B.) heard of the evangelizing visit to our island of two very worthy British Gentlemen, an Honourable Mr. Noel, and a Gallant Captain Gordon, of the Church militant service. It turns out, most fortunately for us, that these good gentlemen have found out that for thirteen or fourteen hundred years, that is to say, from the days of St. Patrick to this hour, we and our poor foolish forefathers, have been all in the wrong; and they have, very kindly, we must admit, undertaken to convert us from our old-fashioned Christianity, to some more convenient, gentlemanlike and entertaining faith. I am told they complain of the reception they met from some saucy Munster-men; and that having abandoned those obstinate and unprofitable sinners to their fate, as, indeed, they well deserved,

they are now coming to try their hands among us in Connaught.

"Well! we will endeavour to receive them as warmly as they merit. For my part, I promise them perfect fair play. And so far from attempting to blindfold your judgments, or to suppress that "*spirit of inquiry*" of which we hear so much, I will, on the contrary, contribute my small offering of illumination; and, in order that every one of you may know what he is about, and have the most abundant opportunity of choosing for himself, I will now, my dear people, lay before you a list of all the religions that I have ever heard or read of, that have been produced by the combined operations of that same "*SPIRIT OF INQUIRY*," the reading of the sacred Scriptures WITHOUT NOTE OR COMMENT, and the exercise of the RIGHT OF PRIVATE INTERPRETATION. I desire that you will listen, with the most serious attention, while I repeat the names of those different religions, and I think that you must be very hard to please indeed if each of you cannot suit his own taste and fancy out of the number; or if you cannot do so, I fear there is but little chance of your conversion from our old errors, as they call them. Be sure to recollect the particular one which each prefers, and I promise you, most faithfully, to inform our worthy visitors of the choice made by you severally. Attend now to my list:

"Mystics, Sands, Præexistents, Nonjurors, Hermitbutters, Hugonots, Seceders, Independents, Newlights, Gnostics, Angelics, Halcyons, Rustics, Whitecoats, Knipperdolings, Libertines, Tur-

Iupins, Jesuans, French Prophets, Fifth-Monarchy-Men, Christian Churchmen, Men of Understanding, Brethren and Sisters of the Free Spirit, Repentants, Bonhommes, Momiers, Burghers, Anti-burghers, Rationals, Abstainers, Adalberts, Agnoetes, Albigenses, Iconociasts, Apostolics, Aquatics, Cophts, Calixtines, Brigentines, Celestines, Chaplines, Lollards, Lutherans, Publicans, Docetes, Judaizing Christians, Pacifics, Perfects, Quartodecimans, Adoptionists, Ærinsists, Anthiasists, Arnoldists, Araists, Bardesneists, Diaphorists, Adiaphorists, Conscien-tionists, Metamorphosists, Davidists, Priscillianists, Donatists, Duallists, Familists, Jovinianists, Montanists, Jansenists, Calvinists, Reformationists, Deists, Roscelinists, Runcarriists, Sabelliconists, Saccophorists, Baptists, Re-baptists, General Baptists, Particular Baptists, Anebaptists, Pædobaptists, Antipædobaptists, Hemero-baptists, Revivalist-Baptists, Methodists, Wesleyan Methodists, Calvinistic Methodists, Arminian Methodists, Primitive Methodists, Pilgrim Methodists, Shouting Methodists, Moderate Methodists, Revival Methodists, New-connection Methodists, Universallists, Theophilanthropists, Annihilationists, Congregationalists, Hattemists, Materialists, Quietists, Semi-quietists, Claudiists, Comarists, Philadelphia-Universalists, Brownists, Elipandists, Nonconformists, Phantasiasts, Enthusiasts, Agionites, Agonicelites, Apellites, Agnacobites, Antenmonites, Artoburites, Barnabites, Ascites, Bethlemites, Ophites, Ascophites, Eonites, Audensites Hierocites, Bainsites, Cabalites, Capmanites, Encretites, Euchites, Helvidensites, Hussites,

Heracleonites, Maronites, Melchites, Nicolaïtes, Orebiters, Puc-cianites, Tankellinites, Tatianites, Wickliffites, Adamites, Præadamites, Tritheites, Haldanites, Cainites, Marchionites, Tanchelmites, Valleyites, Bryanites, Walkerites, Kissites, Elxesaites, Henryites, Glassites, Ebionites, Jacobites, Felixites, Mennonites, Monothelites, Metangismonites, Antimarianites, Anthropomorphites, Hydroparastatites, Passalorynchites, Agapatœians, Agarenians, Agricolanians, Albanians, Andronicans, Antitactœans, Apotactœans, Bassilidians, Theatians, Beghardœians, Beguardians, Bogomilians, Carpocratians, Circumcellians, Cœlicolœians, Pe-reans, Colluthians, Collyridians, Eusebians, David-Georgians, Eustathians, Marsillians, Fratricillians, Eutychians, Hermians, Hermogenians, Energicians, Melecians, Patarinians, Messalians, Acephalians, Noetians, Bereans, Passagians, Photinians, Dulcinnians, Praxions, Proclians, Ptolomœans, Sampseans, Secundœans, Manichœans, Setheans, Theodotians, Sandemanians, Valesians, Vigilantians, Socinians, Southcotians, Swedenborgians, Arminians, Corinthians, Dorretians, Moravians, Patricians, Satanians, Serpentinians, Saturninians, Stadhingians, Zancheens, Melchizedeans, Wilhelminians, Pelagians, Paulicians, Valentinians, Petrobrussians, Anglicans, Puritans, Quintilians, Zuinglians, Arians, Semiarians, Severians, Abecederians, Berengerians, Catharians, Nazareans, Baxterians, Luciferians, Orbebarians, Sanguinarians, Millenarians, Apollinarians, Sabellarians, Necessarians, Presbyterians, Unitarians,

Humanitarians, Sacramentarians, Sabbatarians, Antisabbatarians, Sublapsarians, Supralapsarians, Predestinarians, Latitudinarians, Antitrinitarians, Ubiquitarians, Menandrians, Rhetorians, Nestorians, Masbothians, Anomians, Antinomians, Neonomians, Athonians, Ardonians, Abelonians, Johnsonians, Hutchinsonians, Huntingdonians, Muggletonians, Cameronians, Incorrupticolians, Ranters, Seckers, Sliders, Backsliders, Swadlers, Tumblers, Diggers, Dancers, Jerkers, Jumpers, Dunkers, Tunkers, Barkers, Shouters, Shakers, Quakers, Shaking Quakers, Dancing Quakers, Free-thinking Christians, and Family of Love."

The Reverend Preacher read his list through, in a solemn and emphatic tone, without relaxing a single muscle of his countenance. He was heard, during the reading of the first two hundred or two hundred and fifty names, with something like seriousness; but when he reached the "Onians," to whom he granted the full benefit of an "*ore rotundo*" articulation, his flock were unable to suppress a titter, which was swelled to loud laughter before he concluded his theological roll. "Now, my good friends," said he, "let each of you choose for himself, and whoever wishes to change, advance to the Altar, and tell which of these religions he prefers, that I may be enabled to furnish our two amiable Missionaries with a correct and precise report of the success of my labours on their behalf this day."

AMERICAN TREES.

I HAVE a considerable number for sale: the particulars and the prices will be stated in my next Register.

To save the labour of writing, and to relieve the anxiety of my friends, I think it right to state that *my health* is greatly improving. On the 13th of September, I went into Herefordshire, in the hope of being able to *ride* and *halloo* away my complaint in the ear, caught in July. The experiment failed: I set out too soon. I came back on the 28th of September, and, on the 8th of October, I found myself getting very well; but, on that day, I was, by way of interlude, treated to a *bowel-complaint*, which appeared likely to end in an *inflammation*. Bleeding, hot-baths, and doses terrible, were the consequence. This complaint was, however, subdued in about *four days*. But, the consequence is, a degree of *debility*, like that which I felt after the yellow fever. I am using all the means likely to restore strength, which is returning, and which I hope and believe, will put me on horseback in a month's time. I present my most sincere thanks to all those who have made friendly inquiries about me.

WM. COBBETT.

MARKETS.

Dublin Corn Exchange, Oct. 22.

The demand for all kinds of Grain at Market to-day was remarkably brisk, and an advance in prices took place in almost every description. The supply of Wheat fell short of Wednesday's, and what appeared was purchased with avidity, at an advance of from 1s. to 1s. 6d. per barrel in Wednesday's prices; thus making a rise of from 4s. to 5s. per barrel since Friday last. Prime samples of Oats fetched from 3d. to 6d. higher than on Wednesday, but in inferior qualities there was no alteration.—Flour advanced 1s. per cwt., and Barley fully supported last quotations.

MARKET NOTE, for the Week ending Friday, Oct. 22.

2,875 Wheat, per	s. d.	s.	Average.
bar. 20st. 22	9 to 36	31	6
19,295 Flour	4 0 — 26	0	0
249 Bere, 16st. 11	0 — 17	13	0½
689 Barley ..	12 0 — 21	18	5½
4,621 Oats	9 0 — 15	11	4½
1,446 Oatmeal	10 0 — 17	12	0

Sold to Bakers only. 8

14,413 Flour	14 0 — 26	18	3½
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Average price of Wheat and Flour, 46s. 8d. per sack.

Receipts, 10,752	1st...24s. to 26s.
Sales .. 19,295	2d...18s. to 23s.
	3d...14s. to 16s.

Assize of Bread for next Week.
Quartern Loaf, 8½d. | Half Quart. ... 4½d.

Average Prices of CORN throughout ENGLAND, for the week ending 16th October.

Per Quarter.	s.	d.
Wheat	58	0
Rye	32	0
Barley	37	5
Oats	20	0
Beans	39	8
Peas	39	4

Corn Exchange, Mark Lane.

Quantities and Prices of British Corn, &c. sold and delivered in this Market, during the week ended Saturday, 16th October.

	Qrs.	£.	s.	d.	s.	d.
Wheat	13,561 for	43,432	13	3	Average, 64	9
Barley	5,507	13,061	8	2	47	5
Oats	2,870	3,333	11	4	23	2
Rye	101	162	12	8	32	2
Beans	1,818	3,998	3	10	42	11
Peas	1,738	3,685	9	5	42	4

Friday, Oct. 22.—The arrivals of all descriptions of Grain this week are tolerably good. Prime samples of Wheat are not plentiful; but our Millers appeared disposed to purchase very little to-day, so that the trade is dull at Monday's prices. Barley and Malt are both heavy in sale, and rather lower. Old Beans are in demand, but New are neglected. Peas are unaltered. Oats found very few buyers to-day, and Monday's prices are hardly supported.

Monday, Oct. 25.—The arrivals of all sorts of Corn last week were good, and this morning there is a better supply than of late from Essex, Kent, and Suffolk, and there are several more foreign vessels in with Oats this morning. The prime parcels of Wheat have nearly obtained last Monday's quotations, but other qualities have sold very heavily, at a reduction of 1s. to 2s. per quarter.

Superfine Barley for malting has sold on nearly the same terms as this day se'nnight; but grinding qualities are 2s. per quarter cheaper. Beans are much more plentiful than of late, and 2s. per quarter lower; and new samples are hardly saleable. Boiling Peas that are very fine are 2s. per quarter higher. Grey Peas are rather dearer. Oats that are prime in quality obtain last quotations, other kinds are rather lower. Flour is unaltered.

Price on board Ship as under.

Flour, per sack	60s. — 65s.
— Seconds	55s. — 60s.
— North Country	50s. — 54s.
Foreign Oats	17s. — 21s.

Account of Wheat, &c. arrived in the Port of London, from Oct. 18 to Oct. 23, both inclusive.

Qrs.	Qrs.
Wheat... 8,336	Tares..... 233
Barley .. 5,878	Linseed.. 8,572
Malt 4,018	Rapeseed.. —
Oats 5,605	Brank 112
Beans ... 2,755	Mustard .. 81
Flour.... 8,885	Flax —
Rye..... 24	Seeds 217
Peas 1,551	

Foreign.—Oats, 23,145 quarters; and Flour, 360 bushels.

Total Quantity of Corn returned as Sold in the Maritime Districts, for the Week ended Oct. 16.

Qrs.	Qrs.
Wheat ..53,022	Oats16,108
Rye 467	Beans.... 2,346
Barley ..18,675	Peas 3,131

Price of HOPS per Cwt. in the Borough.

Monday, Oct. 25.—Our Market remains steady and firm for pockets, and some heavy sales of bags have been effected. Currency—Sussex pockets, 100s. to 116s.; Kent, 100s. to 135s. Bags, 100s. to 120s.

Maidstone, Oct 21.—Our Michaelmas Fair, last Monday, was very numerously attended, both by Planters and Merchants, and we scarcely can remember a season when more business was transacted. The Hops this year being generally considered of rather superior quality, meet with ready buyers, and in consequence great sales have been effected at the following currency, viz. Middle Kent bags from 90s. to 105s., choice to 110s. per cwt.; pockets 100s. to 108s. to 116s.; but since the Fair, markets have advanced, and the duty being reported under what it was before laid at, better prices are looked for by the present holders.

Monday, Oct. 25.—Our arrivals from Ireland last week were 18,069 firkins of Butter, and 170 bales of Bacon; and from Holland, 1,125 casks of Butter.

City, 27th October, 1824.

BACON.

Bargains are now making for New at 57s. to 58s. on board, for immediate shipment.

BUTTER.

On Board: Carlow, 94s. to 96s.; Waterford, Dublin, Cork, or Limerick, 90s.—Landed: Carlow, 96s. to 98s.; Waterford, Dublin, Cork, or Limerick, 92s. to 94s.; Dutch, 102s. to 104s.

CHEESE.

Prices are about the same as last week. From the prices which the Factors are giving in the country, there must be an advance here, to make it pay to send to this market.

Two more failures have taken place in Ireland, which are likely to occasion a good deal of trouble and loss to some persons here. The parties who have failed had made extensive time-bargains for shipping Butter to this market: and the buyers, taking advantage of the advance in price here, *re-sold*, in order, as they thought, to *secure their profit*; but, by the failure of the original sellers, they are rendered unable to fulfil their contracts, and have, in consequence, the *differences* to pay, which in many instances, we understand, are considerable: the advance within about a month, has been nearly *twenty per cent*.

SMITHFIELD, Monday, Oct. 25.

Per Stone of 8 pounds (alive).

	s.	d.	s.	d.
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Beef	3	0	to	4	0
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Mutton	3	8	—	4	2
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Veal	4	0	—	5	0
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Pork	4	0	—	4	6
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Beasts	3,764		Sheep ...	21,190
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Calves	190		Pigs	240
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NEWGATE, (same day.)

Per Stone of 8 pounds (dead).

	s.	d.	s.	d.
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Beef	2	4	to	3	4
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Mutton	3	0	—	4	0
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Veal	3	8	—	5	8
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Pork	4	0	—	6	0
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Price of Bread.—The price of the 4lb. Loaf is stated at 11d. by the full-priced Bakers.

POTATOES.

SPITALFIELDS—per Ton.

Ware.....	£3 10 to 5 10
Middlings..	2 10 — 3 0
Chats	2 0 — 0 0
Onions 4s. 0d.—4s. 6d.	per bush.

BOROUGH.—per Ton.

Ware.....	£3 10 to 4 5
Middlings ..	2 0 — 2 5
Chats.....	1 15 — 0 0
Common Red	3 10 — 4 0

HAY and STRAW, per Load.

Smithfield.—Hay....60s. to 105s.

Straw...40s. to 50s.

Clover...80s. to 126s.

St. James's.—Hay....70s. to 110s.

Straw...39s. to 48s.

Clover...80s. to 120s.

Whitechapel.—Hay....70s. to 110s.

Straw...40s. to 50s.

Clover 100s. to 130s.

COAL MARKET, Oct. 22.

Ships at Market. Ships sold. Price.

10 Newcastle..	9 ..40s. 0d. to 45s. d.
3 Sunderland	3 ..43s. 6d.— 0s. 0d.

COUNTRY CORN MARKETS.

By the QUARTER, excepting where otherwise named; from Wednesday to Saturday last, inclusive.

The Scotch Markets are the Returns of the Week before.

	Wheat.			Barley.			Oats.			Beans.			Pease.		
	s.	to s.	d.	s.	to s.	d.	s.	to s.	d.	s.	to s.	d.	s.	to s.	d.
Aylesbury	56	78	0	42	50	0	20	26	0	30	42	0	42	46	0
Banbury	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Basingstoke	51	76	0	36	46	0	22	25	0	45	53	0	0	0	0
Bridport.....	56	64	0	32	0	0	16	0	0	44	0	0	0	0	0
Chelmsford.....	62	78	0	36	50	0	20	28	0	39	46	0	36	40	0
Derby	65	70	0	38	50	0	24	31	0	46	52	0	0	0	0
Devizes.....	48	75	0	34	48	0	24	31	6	50	52	0	0	0	0
Dorchester	50	66	0	32	38	0	20	26	0	45	48	0	0	0	0
Exeter.....	60	76	0	40	42	0	20	24	0	40	0	0	0	0	0
Guildford	56	84	0	36	50	0	23	30	0	40	48	0	39	43	0
Henley	58	82	0	36	50	0	22	30	0	42	60	0	38	46	0
Horncastle.....	50	62	0	38	43	0	17	24	0	44	46	0	0	0	0
Hungerford.....	58	74	0	40	45	0	22	29	0	45	50	0	0	0	0
Lewes	64	66	0	42	44	0	22	24	0	0	0	0	0	0	0
Lynn	56	66	0	32	44	0	20	24	0	42	44	0	38	40	0
Newbury	55	84	0	34	49	0	24	33	0	40	58	0	50	52	0
Newcastle	42	60	0	33	42	0	20	28	0	36	42	0	38	44	0
Northampton...	58	66	0	38	43	0	20	30	0	40	46	0	0	0	0
Nottingham ...	68	0	0	25	0	0	28	0	0	42	0	0	0	0	0
Reading	56	84	0	34	50	0	24	29	0	41	56	0	35	47	0
Stamford.....	48	68	0	34	45	6	21	30	0	46	53	0	0	0	0
Swansea	56	0	0	25	0	0	21	0	0	0	0	0	0	0	0
Truro	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Uxbridge	66	82	0	33	48	0	23	30	0	37	53	0	42	45	0
Warminster.....	48	70	0	34	46	0	24	31	0	42	58	0	0	0	0
Winchester.....	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Yarmouth.....	58	66	0	28	44	0	24	27	0	40	46	0	36	37	0
Dalkeith*	26	31	0	26	31	0	15	21	0	15	23	0	15	23	0
Haddington*	25	32	0	25	30	0	17	21	0	17	21	0	17	21	0

* Dalkeith and Haddington are given by the *boll*.—The Scotch *boll* for Wheat, Rye, Pease, and Beans, is three per cent. more than 4 bushels. The *boll* of Barley and Oats, is about 6 bushels Winchester, or as 6 to 8 compared with the

Liverpool, Oct. 19.—In this and the other country markets of the district, the operations of the trade were very animated during the past week; and this day's market having been well attended by purchasers who bought freely of new and old Wheats, an advance thereon of 4*d.* to 5*d.* per 70 lbs. was obtained; and for Oats 1*d.* to 2*d.* per 45 lbs. exceeding my last quotations. Beans improved in value 4*s.* to 5*s.* per quarter; Malt and Barley were each 4*d.* per bushel higher, as was Flour 1*s.* to 2*s.* per 280 lbs., of which advance Oatmeal proportionably also partook.

Imported into Liverpool from the 12th to the 18th October, 1824, inclusive:—Wheat, 11,016; Barley, 6; Oats, 13,364; and Beans, 6 quarters. Flour, 1,979 sacks, of 280 lbs. Oatmeal, 1,119 packs, per 240 lbs.

Norwich, Oct. 23.—The demand for Wheat and Barley was very great to-day. Prime samples were eagerly sought after. Wheat fetched 58*s.* to 69*s.*; Barley, 34*s.* to 45*s.*; Oats, 23*s.* to 28*s.*; and Beans, 37*s.* to 42*s.* per quarter.

Bristol, Oct. 23.—The sales of Corn, &c. at this place, are more brisk than they have been for some time. Prices as follow:—Best Wheat from 8*s.* 3*d.* to 8*s.* 9*d.*; new ditto, 6*s.* 6*d.* to 7*s.* 9*d.*; inferior ditto, 5*s.* to 5*s.* 9*d.*; Barley, 3*s.* to 5*s.* 6*d.*; Beans, 3*s.* 6*d.* to 5*s.* 9*d.*; Oats, 2*s.* to 3*s.* 2*d.*; and Malt, 5*s.* 6*d.* to 7*s.* 9*d.* per bushel. Flour, Seconds, 30*s.* to 54*s.* per bag.

Birmingham, Oct. 21.—We are only moderately supplied with any kind of Grain, and the stocks on hand are light. Each description is dearer, and considerably in demand, more particularly Beans and Barley for grinding. The retail price of Flour has risen 2*d.* per 14 lbs. Tares are heavy sale.—Wheat, 3*s.* to 8*s.* 6*d.* per 60 lbs.; Malting Barley, 47*s.* to 48*s.* and 49*s.* per qr.; Grinding ditto, 4*s.* 9*d.* to 5*s.* per 49 lbs.; Malt, 63*s.* to 70*s.*; and Oats, 26*s.* to 30*s.* per qr.; Beans, 20*s.* to 22*s.* per ten score; Peas, 44*s.* to 48*s.*; Boiling ditto, 56*s.* to 60*s.* per quarter. Fine Flour, 55*s.* to 58*s.*; Second ditto, 50*s.* to 53*s.* per sack.

Ipswich, Oct. 23.—Our Market to-day was thinly supplied with all Grain, and prices remain much as last week, as follow:—Wheat, 58*s.* to 70*s.*; Barley, 32*s.* to 46*s.*; Beans, 34*s.* to 40*s.*; and Oats, 18*s.* to 24*s.* per qr.

Wisbech, Oct. 23.—Our buyers of Wheat were not brisk in purchasing the article to any great extent. Prices given were from 60*s.* to 64*s.* per quarter. Oats and Beans a trifle lower than last week.

Wakefield, Oct. 22.—There was a tolerable arrival of Grain fresh up for this day's market. The sale for Wheat was not so brisk as was expected, the buyers appearing not disposed to supply more than their immediate wants; prices, however, are 2*s.* to 3*s.* per qr. higher than last week. The demand for Barley continues limited, but there is no alteration in price. Oats are full one halfpenny per stone dearer, and Shelling is sold on rather better terms. Beans have again advanced 2*s.* per qr. No variation in Malt. Rapeseed continues to look up in price.—Wheat, Old, 57*s.* to 66*s.*; New, 59*s.* to 68*s.* per 60 lbs.; Barley, Old, 36*s.* to 40*s.*; New, 43*s.* to 44*s.* per qr.; Beans, New, 50*s.* to 52*s.*; Old, 54*s.* per 63 lbs.; Oats, 26*s.* to 28*s.* per qr.; Mealings Oats, 12*d.* to 13*d.* per stone; Shelling, 30*s.* to 31*s.*; New, 32*s.*; Malt, 42*s.* to 46*s.*; and Flour, 44*s.* to 46*s.* per load. Rapeseed, 25*l.* to 27*l.* per last.

Malton, Oct. 23.—The Corn markets here appear rather more lively than they have for some weeks, particularly for Wheat. Prices as follow:—Wheat, 66*s.* to 68*s.* per quarter, five stone per bushel. Barley, 30*s.* to 40*s.* per quarter. Oats, 11½*d.* to 12*d.* per stone.

AVERAGE PRICE OF CORN, sold in the Maritime Counties of England and Wales, for the Week ended Oct. 16, 1824.

	Wheat.		Barley.		Oats.	
	s.	d.	s.	d.	s.	d.
London*	60	7	40	3	23	4
Essex	62	10	40	6	22	5
Kent	62	11	41	10	24	6
Sussex	59	6	35	6	23	0
Suffolk	57	10	36	9	23	0
Cambridgeshire	58	3	32	8	21	4
Norfolk	55	5	37	2	20	6
Lincolnshire	57	11	39	9	18	0
Yorkshire	55	4	34	2	19	7
Durham	56	3	34	11	24	10
Northumberland	52	4	31	7	21	2
Cumberland	53	5	32	8	20	8
Westmoreland	53	9	36	0	20	5
Lancashire	54	10	0	0	22	1
Cheshire	58	8	41	11	22	6
Gloucestershire	61	0	38	4	25	9
Somersetshire	61	3	34	10	20	2
Monmouthshire	57	10	36	0	17	0
Devonshire	60	1	32	7	19	9
Cornwall	56	7	31	10	20	11
Dorsetshire	58	9	34	6	23	4
Hampshire	57	7	34	2	20	11
North Wales	55	1	35	5	17	6
South Wales	53	6	31	11	15	11

* The London Average is always that of the Week preceding.

COUNTRY CATTLE AND MEAT MARKETS, &c.

Norwich Castle Meadow, Oct. 23.—There was a considerable supply of Stock of all kinds here to-day; and in consequence of the great quantity of feed, the greater part were taken off in the middle of the day; more business was transacted than for several weeks, at prices similar to those last quoted.

Horncastle, Oct. 23.—Beef, 6s. 6d. to 7s. per stone of 14 lbs.; Mutton, 5d. to 6d.; Veal, 7d. to 8d.; and Pork, 6d. to 7d. per lb.

Bristol, Oct. 21.—Beef, 5d. to 5½d.; Mutton, 5d. to 6d.; and Pork, 5d. to 6d. per lb. sinking offal.

Malton, Oct. 23.—Meat in the shambles: Beef, 5d. to 7d.; Mutton, 5½d. to 6½d.; Pork, 6d.; and Veal, 7d. to 8d. per lb. Fresh Butter, 13d. to 14d per lb.: Salt ditto, 45s. per firkin. Bacon Sides, 7s. 9d. to 8s.; Hams, 9s. to 10s. per stone.

Morpeth market, on Wednesday, had a great supply of Cattle, Sheep, and Lambs: being many buyers, the former sold readily, at an advance in price: the latter continues much the same:—Beef, from 5s. 6d. to 6s.; Mutton, 5s. 10d. to 6s. 6d.; Lamb, 5s. 6d. to 6s. per stone, sinking offal.

Skipton Cattle Market, Oct. 19.—Our Fair to-day was abundantly supplied with fat Beasts and Sheep; there was not so brisk a sale as last fortnight, and little variation in prices.

Wakefield Cattle Market, Oct. 20.—There was a plentiful supply of Beasts and Sheep at this day's market, especially of the former, and a great many were driven away unsold. Mutton supported previous prices, but Beef was on the decline.—Beasts, 600; Sheep, &c. 3,360.